

# ANTI-SLAVERY BUGLE.

"NO UNION WITH SLAVEHOLDERS."

VOL. I.

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## ANTI-SLAVERY BUGLE.

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## TRADE.

From the Stark County Democrat.

### AN INFIDEL CONVENTION IN PARIS, STARK COUNTY.

Mr. Editor:—I presume that both you  
and your readers have heard of Abby Kel-  
ley and her associates of the Garrisonian  
school, who are passing through the north-  
ern part of Ohio, imposing their lectures upon  
nearly every village. Three of them were  
sent an appointment to this place to lecture,  
which was to commence last Thursday at 2  
o'clock, but as no audience appeared, there  
was no speaking, until about four, and then  
the audience was small, and the speech  
small in proportion. But perhaps he was  
like the boy who said, "if we eat all for  
breakfast what will we have for supper?"  
I suppose he was like the Irishman when he  
went to buy a certain kind of beef, he thought  
"nothing" was better than something, and  
gave them a bit to commence with.

In the evening, Mr. Flint addressed the  
meeting. He made a violent attack upon  
the constitution of the United States. He  
had not proceeded long when the Rev. H.  
Ambler called for proof of some of the state-  
ments, and denied the correctness of his  
quotations. Mr. A. desired the constitution to  
be produced. Mr. Flint said that he did  
not intend to discuss the constitution this

evening. He then proceeded to say that he  
had no objection to what he had misrep-  
resented. By this time Mr. Stebbins had  
learned who was opposing them, and fearing  
that his friend Flint would not be hard  
enough for him, he pushed him to one side,  
and took up the cudgel himself. The steam  
was so high up by this time, that he could  
scarcely open the valve for fear of an explo-  
sion; but finally somewhat mitigating the  
noise of a bull-frog, the cries out on the high-  
est pitch of his voice, "what does the in-  
famous scoundrel mean?" He was soon in-  
formed from the audience that such language  
would not take, and that he must take care  
who he called such hard names. Mr. A.  
very deliberately informed him that his con-  
troversy was with the gentleman that he had  
pushed aside, and as the New Lisbon paper  
calls him a goat he would not stoop to such  
animals. Mr. Stebbins skulked back to his  
seat like one that was sent for but could not  
go. Mr. Flint as soon as possible changed the  
subject to the churches. And here his  
statements were proper to be incorrect and  
 untrue in five instances. At the close of the  
meeting a motion was made and carried  
unanimously that they should leave the place  
to-morrow morning a little before day. Not-  
withstanding this polite hint, they had the  
audacity to give out their appointment for  
the next day.

These lecturers opposed, not only all  
other organizations, but the government of  
the United States, and Mr. A. informed us  
in these least sum. He said that he re-  
pudiated the government, he loathed it,  
that it was disgusting to him—that it was a  
government of blood, oppression, and  
force—that he asked for its protection, nor  
would he accept of it. He said that it rob-  
bed him out of the profit of every bargain  
that he made. He said that Polk and Clay  
were pirates, and that they ought to be hung,  
if any man ever ought to be hung; that they  
drove negroes from Washington to New Or-  
leans; that they were negro breeders and crad-  
le plunderers.

It was stated by them that the nominal  
church was very corrupt. Mr. Foster says  
that the Methodist Episcopal Church is more  
corrupt than any house of ill-fame in the city  
of New York, that the preachers perpetrate  
the system of slavery to make concubines  
out of its helpless victims, &c.

It does not seem that their chaste and  
patriotic language endures any person, ex-  
cept a few young ladies, who are no doubt  
desiring a certain bad age. But these gen-  
tlemen went away without making a success  
out of any of them.

The second evening, Mr. Stebbins oc-  
cupied the stand with a small amount of interest  
except when he would give vent to some of  
his spleen against the States or churches. He,  
in the course of his remarks, made some  
incorrect statements about the general con-  
ference of 1844, in the case of Bishop An-  
drew when Rev. J. M. Murray corrected him.  
About this time, some of the crowd began  
to throw some eggs at the proberatic spirit

ran high. The only thing that prevented a  
mob, was the successful opposition that they  
met with. J. Murray then moved that they  
resolve themselves into a meeting of the citi-  
zens of Paris, Stark county; carried unani-  
mously. Dr. Beabout was then called to the  
chair, and the following resolutions passed.  
(I only give the substance.)

1. Resolved, That in the opinion of this  
meeting the followers of W. Lloyd Garrison,  
by their sweeping denunciations, evince  
their total ignorance of human nature, and  
must invariably fail to accomplish any good to  
the anti-slavery cause, but must stir up  
the worst passions of the human heart, and  
close up every avenue to the understanding  
and sympathy.

2. Resolved, That the position taken by  
the followers of W. L. Garrison, is 1st anti-  
patriotic. 2d. That it evinces deep, heart-  
felt malignity to revealed christianity. 3d.  
That it invites back with open arms to our  
warmest hostility old toothless and decrep-  
it healthiness with all its superstition and  
idolatry.

3. Resolved, That these persons are not  
laboring for the abolition of slavery, but for  
the spreading of British interests and infidel  
principles, while their secret motto is,  
"strike, but conceal the hand that gives the  
blow."

4. Resolved, That the course pursued by  
the Garrisonians at their last anniversary,  
and carried out by those who are traversing  
our country and propagating the sentiments  
of that body, is highly prejudicial to the cause  
of emancipation.

5. Resolved, That the effort which has  
been made to cast reproach upon the churches  
of our country, by those who operate with  
the Garrisonian school, deserves the abhor-  
rence of all who are friendly to religion and  
good morals.

6. Resolved, That the abuse cast upon  
the constitution of the United States, and  
upon our civil authorities, is well calculated  
to weaken the restraints of government, and  
sow the seeds of insurrection, and is in fact  
a most loathsome pestilence, which cannot  
prevail to any great extent without endan-  
gering the security of life, liberty and the  
pursuit of happiness, and therefore deserve  
the unmeasured disapprobation of all good  
American citizens.

7. Resolved, That in the denunciations  
which we cast upon W. Lloyd Garrison and  
his associates, we neither apologize for slav-  
ery nor refuse to use our influence for its  
overthrow, but upon the opposite we are  
willing to use every prudent means for the  
overthrow of the system of oppression, and  
the establishment of that which we do most heartily  
disapprove of the attempt which has been  
made to show indignation to the reasons of  
those whose opinions and conduct we have  
condemned in the present resolution.

A motion was then made that the gen-  
eral proceed, but they declined so to do; and  
the meeting was adjourned. These gentle-  
men took their departure next morning, but  
left their converts behind.

### A PARISONIAN.

From the Brandon (Miss.) Discriminator.

We received by the last mail, the Liberty  
Herald, a paper published in Warren, Trum-  
bull county, Ohio. We see in said paper,  
fifty anti-slavery conventions. Fifteen ap-  
pointments are made already for that purpose,  
and a number of appointments of meetings  
for Giles B. Stebbins and Miss Abby Kelley,  
Benjamin S. Jones and Miss Jane Elizabeth  
Hitchcock. Now, we will just say to Wil-  
liam J. Tait, Editor of this Liberty Herald,  
that it is a waste of your paper to send it to  
the State of Mississippi. You had best give  
it to Miss Kelley and Miss Hitchcock. We  
hope that Miss Abby and Miss Elizabeth can  
find suitable companions amongst the lot of  
black negroes, you boast so much of running  
away from their owners—or most probable  
stolen from them, by just such fanatics as  
Mr. Tait and the Misses Abby and Elizabeth.  
Now sir, if you and all such mad fanatics  
would take the advice of one who wishes for  
the peace and happiness of all men, you will  
turn to the plough; Misses Abby and Eliza-  
beth, to the spinning wheel. That would  
be honest, decent, and suit all such charac-  
ters much better than troubling others busi-  
ness.

Don't send any more papers to this State,  
for you may be well assured, that they will  
meet with a warm reception that will reduce  
them to ashes! And if you should visit the  
sunny South, you will see the slaves enjoy-  
ing more freedom, and better provided for,  
than you or Miss Abby, or any other of the  
poor classes in your boasted free states—  
if therefore you are what you pretend to be,  
just attend to preserve the liberty of your  
country. An all-wise Providence will take  
care of the liberty and well being of his  
creatures, without your or Abby's aid—  
Miss Abby must be a relative of the foolkill-  
er or Kelley, that visited the south some time  
since. He is much wanted now in Ohio—  
You should call him home. He would find  
constant employ, it appears from the number  
of fool conventions you have advertised in the  
Herald.

MISS KELLEY.—This lady, agreeable to  
her notice, was in this place on the 25th,  
26th and 27th ult. From press of business,  
we were unable to attend her meetings long  
enough to warrant us in giving any account  
of them. Foster, who accompanied her, we  
understand, was violent and abusive, besides  
using the most indecent and vulgar language  
which is generally to be found among the  
most low and contemptible class of commu-  
nity. Some of our Liberty friends met Miss  
KELLEY in debate, and we are informed that

they "held their row" with her pretty well.  
She went from here to Youngstown, where  
she was to "let off steam" for days. [War-  
ren Liberty Herald.]

## ANTI-SLAVERY.

### UNIVERSAL REFORM.

Ever since the contest between the good  
and bad angels of society began, there has  
been a class of minds which receives the  
truths of reform metaphysically, but finds it  
infinitely easier and more convenient to keep  
its enthusiasm ready moldered in the form of  
theory, than to allow it to run into and har-  
den in any of the thousand moulds of action.  
These philosophers are not satisfied with any  
single effort at progress, calling it isola-  
ted and fragmentary. They would have re-  
formers strike at the very root of the evil, and  
one of them tells us that the root is here, and  
another tells us it is there, and a third, with  
yet greater confidence, asserts that it is every-  
where. Meanwhile the more boils with  
which God hath smitten the social system  
grow more and more loathsome, and their  
corruption spreads without abatement.

The position of these advocates of univer-  
sal reform is a peculiarly agreeable one. It  
is easy in a social point of view, because the  
world has no quarrel with men who interfere  
with its prodigal courses only in the politio  
way of theory, and because reform can have  
nothing to say against those who give it a  
metaphysical adherence. It is also a posi-  
tion extremely flattering to self-love. They  
criticize all parties, and tacitly assume (what  
is too often granted to them by the unthink-  
ing) a superior wisdom to all. They are  
men who stand upon a hill at a safe distance  
from the field of battle and criticize through  
their philosophical telescopes the movements  
of the simple fellows who endure all the  
sweat and dust and peril of the conflict, con-  
demning them, even when victorious, for  
having gained the fight by some blunder in  
technicalities, and, by their quiet air of  
superior wisdom, almost persuading the scared  
veterans who have achieved the hard-won  
success that they are no better than defeated.  
They remind one of that "paranacci" fellow  
who so bitterly inflamed the gall of honest  
Hottspur.

But whatever may be the speculative meth-  
ods proposed by these special hydropathists  
(who would cure all the existing evils of  
society by throwing cold water upon the ef-  
forts of practical reformers) their real system  
always resolves itself into nothing more than  
a new application of that ingenious recipe  
for the recovery of the sick, invented by  
"Little Bopeep" in the nursery-rhyme.

"Little Bopeep has lost his sheep,  
And how do you think he'll find 'em?  
Let 'em alone, and they'll all come home  
Wagging their tails behind 'em."

What more so unreasonable as to desire a  
more complete or simple remedy for all the  
diseases of society than this of letting them alone?

But there are some unfortunate mental or-  
ganizations which are pursued by an irresis-  
tible impulse to be at work and to which  
activity seems a necessary pre-requisite for  
health. Of this unhappy class the Abolition-  
ists are prominent examples, and we confess  
that we cannot help feeling a very decided  
sympathy with them. Far be it from us to  
detract from the supereminent merit of the  
"Thinkers of Reform." He who invents great  
ideas is often a truer working-man than he  
who labors with his hands. He who sets  
up and kindles the beacon of an inspiring  
thought, who forges for the warriors of re-  
form the impenetrable panoply of a noble prin-  
ciple, is a chief benefactor of his race. But  
we need also the self-devoted translators of  
these divine oracles into the language of the  
people, the fiery-hearted enthusiasts who ap-  
ply these dangerous tests to the existing or-  
der of things, and become the practical nar-  
tyrs and apostles of the new dispensation.  
What nobler spectacle than to see both united  
as in Garrison and Burleigh and W. H.  
Channing?

We do not mean to include among these  
praters about "Universal Reform" any of those  
who are sincerely and actively engaged in the  
promotion of any scheme for the bettering of  
Society, however visionary it may appear to  
ourselves. These we accept as fellow-labor-  
ers with us, and we are willing that they  
should call us fragmentary so they cast no  
stumbling-blocks in our way. But we must  
break without remorse through the fine-spun  
gossamers of those theorists who, while  
they are looking every where but to the solid  
earth on which they tread, lead their un-  
suspecting followers through the brambles of  
foolish speculation, to leave them at last  
floundering in the slough of inaction. These  
men are like the followers of Ulysses, who  
had eaten of the lotus and became straight-  
way oblivious of country and friends, and  
loved only to dream with closed eyes of  
former labors and perils, wholly unfitness for  
the undertaking of new ones.

It is true that there is a unity in evil, and  
that reformers should be content with nothing  
less than some universal remedy. But it is  
no less true that there is also a unity in  
reform. The blow which a solitary reform-  
er strikes upon the minutest nerve of evil  
sends a painful thrill up to the great central  
heart. Abolitionists may well be content to  
be called fragmentary while they are in  
truth breaking up the ground and preparing  
the way for universal reform.

We must begin somewhere. While more  
far-seeing minds are drawing plans for a  
great campaign and concerting measures for  
the defeat of sin in one great overthrow,

surely he is doing no harm (call him guer-  
rilla warrior if you will) who storms a single  
citadel and takes from the enemy the  
prestige of hitherto uninterrupted victory.—  
There are evils in our midst as bad, perhaps  
worse, than Southern slavery. Why, then,  
attack that and leave these unmolested? Be-  
cause in attacking that we are also attacking  
these; because the human race is essentially  
one, and a disease in one place prevents  
health in all the rest, and because we can  
more easily rouse men's attention to so har-  
monious and gross a perversion of right. He  
is no true Abolitionist who can look appropr-  
ately, or even silently, upon any father, who  
is not outspoken and faithful in his tendency  
against every wrong and every vice.

If we devote our greatest energies to awa-  
ken men to the horror of slavery, we are  
using the best means to make them univer-  
sal reformers. Truth will never rest satisfi-  
ed with a corner of the heart; she will have  
all or none. The man whom we have in-  
duced to enlist in the crusade against slav-  
ery, finds that all other evils are the natural  
allies and abettors of that, and sees himself  
drawn up against the united front of all.—  
The anti-slavery movement in America is at  
the anti-slavery movement in America is at  
once an example and a proof of this. Be-  
gun with no aim beyond the extinction of  
chattel slavery, it gradually discovered itself  
at odds with war, with the system of free  
labor (so called,) with the enslavement of  
women, with the church, in short with the  
Christianity of the nineteenth century. It  
found it impossible to apply Christianity to  
practice in one direction alone, and it be-  
came in the truest sense the apostle of Jesus.  
No wonder that the Scribes and Pharisees  
and Levites stand apart from this move-  
ment. For centuries to come the disci-  
ples of Christ must be known by the heavy  
cross they bear yet, noble band of martyrs,  
despair not,—already the mountain-peaks of  
the horizon are becoming visible in the grow-  
ing dawn.—*Pennsylvania Freeman.*

### A SOUTHERN SCENE.

Extract of a letter received by Nathan Hen-  
shaw, of Randolph county, Indiana, from  
a correspondent in the South:

"The crying injustice and cruelty of slav-  
ery had frequently engaged my attention  
during the course of this journey; but never  
more than while in this place, where this  
oppressed race is very numerous, and fre-  
quently sold at auction like cattle. At one  
of these sales I was much affected in hear-  
ing a young colored man pleading his cause.  
His aged father and mother, and his wife and  
children were all dependent upon him, so that  
they might be seen by the bidders, they  
being about to be sold. The young man stepped  
forward and stood beside them, but was  
soon ordered down. He said he wanted to be  
sold with them; but was told he could not;  
not as it was a sale to satisfy a mortgage  
upon the others, in which he was not includ-  
ed. He pleaded with very affecting and  
moving language, to show how hard it was  
to be separated from his family; but it was  
all to no purpose. When he saw that his  
prayers were unheeded, and that the others  
would be sold without him, he burst into a  
flood of tears, and, in the anguish of his feel-  
ings, besought them rather to kill him;  
"for," said he, "I would rather die than  
be separated from my family." Upon this  
he was dragged off the scaffold, and driven  
away.

"The company went on bidding, appar-  
ently as unconcerned as though the auc-  
tioneer had been selling sheep, while the  
screams and prayers of the aged parents,  
and those of the bereaved wife, with her in-  
fant in her arms, went up to heaven in be-  
half of themselves, and especially for the  
poor young man, who had been so inhuman-  
ly torn from them. Besides these victims of  
cruel and unchristian avarice, there was a  
large number more confined in a cellar, who  
were brought out and sold to different pur-  
chasers. Thus it is that near relatives are  
violently separated, never to see each other  
again in this world!"

From Herald of Freedom.

### American Christianity Developed.

The papers of last week announce two e-  
vents, in a manner that unfolds the spirit and  
character of the national religion beyond all  
necessity for any further misapprehension.—  
One is the death of Andrew Jackson, and the  
other the joining the church of Henry Clay.  
The one it is said, "expired with the utmost  
calmness, expressing the highest confidence  
of a happy immortality through a Redeemer,"  
the other (the Congregational Journal solemnly  
says, "we are truly rejoiced to learn") has  
recently become a communicant in Christ's  
Church, Lexington, Kentucky.

And who are these men that the religious  
newspapers and American clergy are so proud  
to identify as fellow christians? Who are  
made members of their churches, and honorary  
members of their Missionary and Sabbath  
Associations while living, and when dead,  
are exalted to a seat at the right hand of the  
Most High? Who are extolled as lights in  
the world, as worthy patterns to be imitated  
by those of humble mould? Who are the i-  
dols of their respective political parties, and  
receive in untold numbers, the suffrages of  
priest, deacon, and church member, for the  
highest office in the people's gift? Whose  
names are inscribed on our vessels, from Man  
of war to Mud Scow, after whom our forts,  
corporations, canals, bridges and turnpikes  
are called, and to whose honor and memory  
churches may yet be erected, and into whose  
name baptized, as patron saints? St. Jack-  
son and St. Clay, in calendar with St. Peter  
and St. Patrick!—whose great toe bones

may yet be hallowed and enshrined with  
those other "precious relics of the church,"  
the Virgin Mary's milk, a vial of Egypt's  
darkness, the jaw bone with which Sampson  
slew the Philistines, and the bits of wood  
from the cross on which Christ died, enough  
of which fragments are preserved (and all of  
the identical cross) to build a dozen steepled  
synagogues. Who are these men, and what,  
that they should be thus signally honored by  
the pious and the prayerful of our times?  
What have they done, that the church thus  
greedily seizes on their names to emblazon  
its road her own greatness, her exceeding ex-  
cellence and glory?

Andrew Jackson dies—the church eulog-  
izes his character, and democracy goes into  
mourning. But the earth is ridden of a mon-  
ster, and humanity is delivered from a raven-  
ous devourer. His hand was thicker than  
itself with his brother's blood. His politi-  
cal pilgrimage was signally marked with in-  
trigue and deceit, even for a politician, and  
ended with a superhuman and too successful  
effort to prolong and extend slavery, by  
hoisting Texas from her depths of ignominy  
into union with these confederated States.—  
His treatment of the Cherokees, Creek, and  
other tribes of Indians, will damn his memory  
forever, in the eyes of a virtuous posterity,  
who shall hereafter read the history of those  
diabolical transactions.

Long has he lived, but not to bless man-  
kind. He pretended to fight the battles of  
Freedom, but he returned to rivet fetters on  
millions of his equal brethren. He extolled  
the bravery of his colored regiments at the  
battle of New Orleans, and then hurled them  
down to the gulf of despair, to die in heavy  
chains. And lest their children's children  
should in long after time wake to Liberty, at  
the archangel clarion now sounding by the  
sons and daughters of Humanity, he lies on  
the grave, bequeaths his slaves to his  
heirs, and with husky voice, and lip and  
cheek bloodied and quivering in death, he  
denies and achieves the annexation of Texas,  
to extend and eternalize the slave system,  
then sinks to rise no more.

Now let his friends rear proud the marble  
Monument and engrave his name in brass.  
Time shall mow down the one and trample  
out the other. Let the church canonize him  
as a saint, a very paragon of all that is ex-  
cellent in the christian, and great and desir-  
able in the man. But when men shall learn  
to hate war, to loathe rapine, abhor blood,  
and detest oppression as they are long shall,  
it will all avail nothing to rescue his name  
from deepest oblivion, or shield it from dis-  
honour and disgrace.

And Henry Clay too. He has joined the  
Church. Perhaps the first dream he had  
of his fitness, was when the church began  
to make him honorary member of some of  
her Sunday and Missionary corporations.—  
What has he done with and for his sixty  
slaves? Some of them are doubtless what  
the church calls christians. Christ is form-  
ed in them, and God in Christ. And what-  
soever is done "to one of these little ones,"  
is done to Christ. Henry Clay then on-  
slaves, buys, sells, whips and drives the ver-  
y God and Saviour whose church he thus  
impiously joins. And the church triumphs  
his communionship through the earth with  
as much holy glee as do the fallen fiends  
through the glooms of Perdition.

In developments, such as these, let Amer-  
ican religion be read and understood. It  
matters not how bloody the warrior, how  
murderous the duelist, how depraved the  
gambler, how polluted the libertine, only  
let him prate well about "glorious immortality  
through a Redeemer," like Jackson, and  
talk of "the sacredness of the Sabbath,"  
like Henry Clay or Daniel Webster, and the  
church will send her coach and six to con-  
vey him in royal state to Paradise. She  
needs great names now, that her Holy spirit  
has left her, out of which to make capital.—  
And she must have them. No matter for  
the character. She would make a deacon or  
a D. D. of the devil, and it should be Dea-  
con Devil, or Doctor Devil, around, or in  
every pulpit—only let him speak well of her  
sanctuary and sacraments, her Sabbaths and  
her slaveholding.

And his Satanic Majesty is worthy. In-  
deed, is he not, at least by proxy, a member  
now, in the person of many a political hack,  
whose infamy is equalled by nothing but  
the unblushing hypocrisy with which he puts  
on the livery of heaven.

The church has lost her revivals, and is  
trying her hand now at securing great names,  
still to awe the people and prolong her ex-  
istence. She knows we are prone to "be  
afraid of that which is high." But her de-  
signs shall be overthrown. There are those  
who teach the people (if they need teaching)  
to scorn them. There are those who will  
laugh at the dragon idols and blood besmeared  
saints she elects to her societies, or re-  
ceives into her communion. There are those  
who will strip off the very winding sheet of  
the dead to reveal the blackness and deprav-  
ity of their hearts, if the church sets up  
these depraved and black-hearted, to be ad-  
ored or imitated. No sacred sanctuary, no  
solemn sepulchre, no priestly panegyric, no  
plaudits of political partisans, shall shield  
the infamous, from the odium that attaches  
to their character. A priest, a president or  
a politician, is but a man. Hardly that.—  
And while a ragged, untitled, uneducated,  
unconverted, unbaptized, unordained sinner  
is denounced and hung for his crimes, there  
are those who will at least brand (not pun-  
ish) as equal or greater felons, the men who  
cover baser deeds and blacker characters un-  
der robes of honor, office, professions, piety  
and prayers.



From the Albany Cultivator.

## AGRICULTURE AT THE SOUTH.

A few weeks ago, a friend of ours was about to take a journey on business, and as he would remain some time in a certain district where we had no subscribers, he concluded, as well as ourselves, that he might collect a few to add to our list. In a letter from him, dated, "—, January 7th, 1845," he says: "I have lately taken a ride of twelve miles from this city, and returned by a different road. I saw but one building that could be construed into an apology for a barn. 'How do you manage without barns?' said I to one of the best farmers I met with. 'O,' said, he 'we have no use for barns, we have nothing to put in them.' 'How do you thresh your wheat?' I inquired. 'We do not make any wheat.' 'Your rye, then?' 'We do not make any rye.' 'What do you do with your hay?' 'Neither do we make any hay,' was his reply. 'What do you give your horses during the winter?' 'The tops and blades of corn.' 'And how are your cows provided for?' 'We let them take their chance in the fields among the stalks; they make out to live till spring.' This same farmer told me that he had not mowed an acre of land, nor a hill of corn, for nine years! 'And what,' I asked, 'is an average crop of corn?' 'A barrel to the thousand hills.' 'And how many hills do you reckon to the acre?' 'Two thousand.' 'And how many bushels to the barrel?' 'Five.' 'Then your crop of corn is ten bushels to the acre?' 'Yes, we are satisfied with that, and half of us do not get that much.' 'Have you used here?' I inquired. 'Yes, we have plenty of it three or four feet below the surface, but it is too much trouble to dig it.' I mentioned your poultice—'O,' said he, 'a dollar and fifty cents a barrel would make it cost too much.' Seeing a little girl busily engaged in shaking a quart bottle, I asked what she had in it. She answered, cream, and that she was making butter. I conclude, therefore, that a farmer who has a horse and cart—a wooden plough, rope traces, and a corn-husk collar, and a quart bottle to churn his milk in, feels himself amply prepared for conducting a farm in these diggings, without wasting a dollar a year for the Farmer's Cabinet! A most legitimate conclusion, truly! we should have come to the same, precisely, had we been canvassing ourselves, instead of our friend. Where would be the use in stirring up a neighborhood that was quietly reposing upon a belief in the perfection of its primitive habits, and in making it feel its own privations, by showing it the superior privileges of others? If a man is content from year to year, and from generation to generation, with ten bushels of corn to the acre, with his wooden plough, husk collar, and a quart bottle churn, why ask him to waste his money on an agricultural paper, that would make him dissatisfied with them all. Our friend also informed us, that overtaking a boy who was returning in his cart from market, he inquired how far he had come—what his load of marketing had consisted of, and how much he had obtained for it? He said he had just sold his load of fodder—he had brought it nine miles—and got sixty-two and a half cents for it. 'We could make quite a chapter of reflections upon these little incidents, but as those of our readers will be quite as wise as our own, we leave each one to supply his own.

From the Cincinnati Herald.

## HENRY CLAY.

The preliminary mob meeting was held in Lexington on Thursday. The adjourned meeting took place the following day, and then it was evident that a storm was about to burst on Cassius M. Clay. The next morning, Henry Clay left Kentucky for the White Sulphur Springs! It is generally understood that his departure at such a crisis was dictated by prudential considerations. His great influence qualified him to act as a peace-maker. He was under obligations to C. M. Clay for the deep interest he had manifested in his support, last fall; and his Northern friends would naturally expect him to exert himself for the suppression of unlawful proceedings, especially when directed to the overthrow of a free press, and that press belonging to his kinsman. But had he yielded to these considerations, he would have hazarded his popularity, and the prospects of the Whig party in Kentucky. What could he do under such circumstances? Dodge the difficulty. And so he left.

## MR. PAINE.

It will be recollected by our readers, that we gave a brief account, some time since, of the arrest of a Massachusetts freeman, by the name of Paine, in Alabama, charged with having aided a fellow-man in the recovery of his liberty, of which he had been robbed.

From recent intelligence, we learn that Paine has had a mock trial, for a trial based upon the hypothesis that a man can be properly, and be nothing else than a mockery of justice—and been convicted and condemned to seven years' confinement and hard labor, in the Penitentiary of Georgia! His brother, who lives in this town, sent on funds to obtain counsel for him, but he might as well have sunk it in Long Island Sound. As well may a counsellor buy the moon, or cry peace to the raging billows of the ocean, as plead for mercy or justice before a slaveholding tribunal. Paine is an educated man,—has been engaged in teaching in Georgia, for four years, and was highly respected and esteemed even by the slaveholders. But he has touched the apple of their eye, and, though pure as the angels in heaven, he must suffer a felon's doom. Mrs. Paine, in a delicate state of health, has fled from the land of whips and 'knotted scourges,' to seek an asylum in New-England.

What a glorious privilege 'tis to be thus protected! Is it not such protection as vultures give to lambs?—*Worcester County Gazette.*

'LAW AND ORDER' IN KENTUCKY.—The respectable destroyers of Cassius M. Clay's printing office in Lexington, ashamed of and alarmed at the improvement on their example made by the 'lower ten thousand' of that place held a meeting on the following evening and passed sundry resolutions condemnatory of the same, with the following exhortatory of themselves:

"Be it further resolved, That the citizens here assembled do solemnly protest against the outrages of last night being in any manner connected with the open daylight and orderly proceedings

of the citizens on Monday last, or as in any manner giving pretext for them."

Why bless your innocent souls! how could you think of such a thing? Of course, the loafers, gamblers, grogshop haunters and street rowdies wouldn't think of justifying their conduct by yours! But then this justifying yourselves before any one had a chance to accuse you—that looks ugly, and ought to have been omitted.—The honest fellow who runs about bawling 'I haven't stolen anything,' when nobody has accused him, is apt to be suspected of conveying unlawfully.—*N. Y. Tribune.*

## "Nothing to do with Slavery."

This is a frequent plea with individuals whose political and religious connections or whose office seeking selfishness prevent them from entering the anti-slavery ranks. They readily concede slavery to be wrong, and that it ought to be abolished, but they will tell you, that we of the North, have "nothing to do with it"—it is a Southern affair altogether, and we have "no business to meddle."

These persons ought to know that they are entirely mistaken in this view of the subject. THE SLAVE POWER HAS ABSOLUTE CONTROL OF THE GENERAL GOVERNMENT OF THIS NATION, IN ALL ITS DEPARTMENTS—Executive, Legislative, Judiciary, and Diplomatic. The army and navy are wholly under its direction; and the religion and politics of the country are poisoned by its influence.

Slavery has been and still is constantly built up, fostered and extended at the South, by the direct aid and revenues of the General Government—and this in palpable violation of the letter and spirit of the constitution, and against the obvious rights and interests of seventy-nine eightieths of the whole American people. Judge Jay has proved this in his "View of the action of the Federal Government," beyond the possibility of refutation.

How then can we manage to have "nothing to do with Slavery?" Are we not citizens of the United States? Do we not necessarily contribute to the support of the government thus shamefully perverted to the support of slavery? Are not the entire revenues of the government drawn mainly from the industry and enterprise of our Northern freemen? Is it not therefore OUR MONEY that is used to build up the accursed system?

"No business to meddle!" What! when a parcel of lazy vagabonds are daily filching from us the fruits of our honest toil, disgracing our character as a people, and calling down upon us the sternest judgments of the Almighty; shall we be told, under these circumstances, that we have "no business to meddle" with the graceless pick-pockets? Who says a thing so unrespectably silly? Who believes it? On the contrary, our belief is, that we have no right to let them alone—none whatever—while a single slave clanks his chain on our soil.—*Am. Citizen.*

## COMMUNICATIONS.

### Orthodox Yearly Meeting.

Read the following letter, if you desire to know the character of the religion of this body. Zalok Street of this place, we are informed was one of the drag-outers.

MR. PLEASANT, Sept. 8th, 1845.

FRIENDS!—This is a day wherein much profession is made to religion; a day, wherein he, who does not adopt all the foolish dogmas of the church is denounced as being every thing that is base and deserving condemnation; a day too, wherein, he who attends the church regularly, and adopts its dogmas, and forms, is deemed the best man, the truest christian, and one, upon whom should be bestowed our highest admiration, no matter if he should, in his acts, violate every principle of justice and precept of Jesus; if he should trample upon the rights of his fellow man, or crush to earth the image of his God. No matter if he should refuse to open his mouth to plead the cause of the dumb, or to aid in delivering him that is spoiled out of the hands of the oppressor, but, on the contrary should drag from the house of worship, so called, the person who attempts to act the part of the christian and the philanthropist. But I must not write thus. I began with the intention of giving you some account of a transaction that occurred here on yesterday afternoon, a transaction that should put to very shame every professed christian throughout the land. It was the day of the public meeting at the commencement of the Yearly Meeting of the Orthodox Friends. Our friend Abby Kelley who had spoken to a considerable audience in the morning in a grove near the town, in the afternoon attended the Friends' Meeting. Soon some woman speakers addressed the meeting for near half an hour; then Jeremiah Hubbard of Indiana, for about the same time. After he took his seat Abby arose and commenced. She had not spoken more than five minutes when Benj. Hoyle arose and said, "Friend there had better sit down and not disturb our meeting for religious worship." Abby kindly replied, that she had a mission for the Friends, and she "must speak, whether men would hear, or whether they would forbear." Then J. Hubbard got up and said, he "thought that good order and propriety required the friend to take her seat." He had scarcely sat down before B. W. Ladd arose and abruptly and sharply said, "Friend if he does not take thy seat we will have to carry thee out, for thou must not disturb our meeting." Soon much confusion ensued and she was seized by one or two elderly men and dragged out of the house with, perhaps, two or three women pulling at her dress, one, of whom, wishing to flatter her a little said, "Come friend, we don't wish to hurt thee just come along with me," another very piously thrust into her hands a small tract. But they got her out of the house and closed the doors and windows to keep her out. But the matter was not to stop here, those whom they wished to keep in ignorance were not to be prevented from hearing so easily, a large number, perhaps most, of the young people followed her out, and many stood by her during the whole time in order, if need be, to defend her from injury; for let it be understood, that these

pious, non-resistant Orthodox friends talked of appealing to the civil authority, some old Friends, very piously enquiring for magistrates, &c. She proceeded as soon as she could conveniently to the main street, stood upon the step at Aquilla Hurford's door and spoke to those who assembled to hear; and by the way, not a few called; the street was crowded for a considerable distance, all eager to catch the sound of her voice as it rang through their midst in behalf of the suffering and bleeding slave.

Such then, is the action of the society of Friends; a society professing to be the followers of Jesus Christ; a society professing to be anti-slavery, in its doctrines and practices. An intelligent and candid community will decide how much anti-slavery there is among them. But I cannot refrain, here giving my view of its character. It is an anti-slavery that will crush every aspiration for freedom in their society; an anti-slavery that prefers its own quiet to the liberties of the bleeding millions of crushed and riven slaves of our nation. O, shame, shame, on such religion! It is in reality the rankest species of infidelity.

Yours in the cause of freedom,

CARVER TOMLINSON.

Friends Editors!—As the proceedings of the 11th Yearly Meeting held in this place, owing to their action upon the Slavery question, are likely to be a topic of general conversation, among abolitionists, I desire to lay before the readers of your paper some views of my own, touching the subject.

It is a subject of philanthropic regret and a cause of humiliation to every religious mind, that the idea should obtain among christian professors that the most active benevolence in behalf of the suffering is not called for, yet imperiously demanded, by the very fact that they lay claim to such a title.

It was said with emphasis by a clergyman of this place before a meeting called the other evening to take measures to arrest the progress of infidelity among us, "If we, the church of Christ, do not take active measures to stay infidelity who will do it?" Let me also ask a question: if the church of Christ do not take active measures to stay the progress of crime and wickedness in the land who will do it? If when the necks of three millions of our brethren are bowed under the galling yoke of interminable bondage, are driven like beasts to the market and sold upon the auction block to the severing of all the ties of consanguinity and affection—when mental darkness, scourging, imprisonment, and lustful and brutal violence is their inevitable lot—if when half the nation is cursed with slavery, by which our brethren who are equally the objects of divine regard with ourselves, are at the same time the subjects of every outrage and wrong, we the church of Christ, do not take active measures in their behalf, who will do it? The answer is, that those who "do not follow us," as John said, will be seen "casting out devils in thy name." Here, it appears to me, is the great error in to which the Society of Friends, as well as other denominations have to a great extent become involved. There is a prevailing opinion among the religious societies of the day, that not only the moral reformers, but that other religious societies are laboring in vain, because they follow not them, and they are disposed to forbid them. These reform associations, say they, are "got up in the will of man"—"ye go without being sent"—"they are not in the light"—"they lead to infidelity," &c. These conclusions appear to be arrived at by the same course of reasoning by which John was guided when he forbade others to cast out devils. Each society believes its own measures to be the right ones, and cannot therefore admit the correctness of any other system of means for the accomplishment of an end.

Though a million slaves have been liberated through the influence of associations, lectures and periodicals devoted to the subject—though ten thousand drunkards have been reclaimed and a hundred thousand saved from a drunkard's fate, and families immortalized by restored to comfort and happiness from want and misery—hundreds of lives saved, and virtue, intelligence and morality disseminated in proportion as these means have been brought into requisition, yet we are much more frequently cautioned by our respective religious societies to shun these benevolent organizations, than advised to bear an uncompromising testimony against the evils which it is the object of these organizations to destroy. For the proof of this I need only refer to the sermons and advices put forth from the pulpit and gallery of almost every ecclesiastical body in the land.

But I sat down more particularly to advert to some of the doings of the late Yearly Meeting. This branch of the Society of Friends has for more than ten years been considerably agitated with the slavery subject, and although the time was, when there were but few active abolitionists in the yearly meeting, they have now become very numerous and those who oppose the anti-slavery movements appear to constitute much the smaller part; a very few indeed make much opposition to it. The fact that the meeting acted with perfect harmony in the adoption of a memorial to the Ohio Legislature, in behalf of our colored population, in the appointment of a large standing committee on the subject of Slavery, and recorded several anti-slavery sentiments as answers to its queries, goes to prove its advancement on the great question of human rights. It is true it did not grant the use of the house for anti-slavery meetings at the intervals of the sessions, but this about half the active abolition members united with others in denying, and other reasons than that of opposition to abolitionism operated to prevent the grant of that request. It is also true the reading of the Green Plain Epistle was disagreed to, and these two acts will doubtless be, by many construed into anti-abolition or pro-slavery acts.

Without taking time to select terms which in my opinion would represent in a proper manner, the character of these acts, permit me to give an explanation, without which a great misapprehension may exist in the minds of those unacquainted with Quaker principles and usages, relative to the acts of their meeting. Unlike most ecclesiastical bodies or

other organization, Friends decide no questions by vote or by majority. Hence instead of inferring that what has been rejected by the meeting has been done by the sanction of a majority, such an act purports nothing more than that it could not be adopted with general unanimity. It is their order to consult the wishes of a minority as well as a majority, and though it is considered improper for a small portion of the meeting to resist the doings of the body and express an unwillingness to acquiesce in its decisions, yet when this is done, the meeting seldom proceeds regardless of their opinions.

Now had the Yearly Meeting adopted the usual course of deciding questions by vote, it is my opinion and that of many others, that the Green Plain Epistle would have been read, and so far as that question is concerned the society would have received the appellation of "Anti-Slavery."

Time will not allow a present, nor is it my purpose to show the correctness of this method of deciding questions in religious bodies, it is however clear to my mind, that there is no other true ground for religionists or moral sensiblistas to assume, consistent with a full recognition of the all sufficiency of the power of truth to subdue error. It is regarded by many as a surrender of principle or a yielding to error, for a majority or a minority even, in a religious assembly to submit to the adoption by the body of a wrong act. It is not so. We do no wrong by refusing to submit even to injustice. A refusal to resist evil is not culpable. Duty does not require that we should oppose the wrong, but advocate the right. We are required to refuse all participation in wrong, and are not accountable for its commission even by the members of our own household if the act meets with the timely disapproval of our own words and countenances. It is therefore little odds where we are, or with what association we act, provided, let, that the object of that society or organization is good. Alty that we always plead for the right and sanction nothing that is wrong.

Members of religious bodies are advised on the one hand to beware that they mingle not with the world in any reform associations, and on the other to withdraw from those bodies because there is corruption there. These appear to me to be equally unwholesome. If we believe ourselves more holy than others, let us approach them, let us ent with publicans and sinners, and on all occasions let our light shine before men.

B. B. D.

## ANTI-SLAVERY BUGLE.

SALEM, SEPTEMBER 13, 1845.

"I love agitation when there is cause for it—the alarm bell which startles the inhabitants of a city, saves them from being burned in their beds."—*Edmund Burke.*

## REMOVAL.

Subscribers, Correspondents, and Exchanges will take notice that our Publication office is removed from New Lisbon, to SALEM, COLUMBIANA CO., and that James Barnaby, Jr., of that place has been appointed General Agent for our paper.

## OHIO YEARLY MEETING OF FRIENDS.

This is the first time the Yearly Meeting has been held at Salem, and we understand that when it was proposed it should convene here and at Mt. Pleasant alternately, instead of annually at the latter place, some objected because Salem was so much more anti-slavery and reformatory in its character than Mt. Pleasant, that they feared such change would be productive of bad results. The friends of the anti-slavery cause looked forward to the meeting of this year with great interest, for the Society never convened in Ohio under circumstances more favorable to the cause of human freedom. It might have done a great work; it might have practically recognized the principles of Christian equality; it might have refused to be a spiritual despot, and to invest gallery influence with power to check the outburst of sympathy for down-trodden and crushed humanity, which came rising up from the low seats; it might have spoken "High words of Truth for Freedom, and for God."

But it chose to look upon the anti-slavery reform; and its healthy, purifying agitation with sectarian vision, and it seemed to regard this great enterprise as a thing to be dreaded and shunned. Yet the discussions that were had, the truths that were elicited on that occasion, and the developments which the Society made of its opposition to the reforms of the day, and its love of despotism, have opened the eyes of many true-hearted Quakers, and enabled them to see where they stand.

On the first day of the meeting it appeared the Clerk was absent, and Benjamin B. Davis, the Assistant Clerk of last year, was appointed to act until, as is the custom, the Representatives should the next day make a new nomination. The character of the Representatives plainly indicated that there was some management in their appointment upon the part of at least one Quarterly Meeting, and that it was the design of such to put down if possible the anti-slavery movement so far as Friends were connected with it. They accordingly reported the name of Amos Wilson, who although not properly qualified to fill that station, was selected by them because of his known opposition to the anti-slavery reform. When the nomination was an-

nounced many persons objected, some because Wilson's voice was not good, but more of them because of the manner in which his name was introduced. A portion of those who opposed his appointment, affirmed that his nomination was a movement originating in the spirit of hostility to the anti-slavery reform; this although repeatedly asserted, no one presumed to deny; and they were farther told that if Amos Wilson was appointed, it would be in opposition to the larger portion of the meeting. The gallery influence however prevailed, and he was appointed.—The usual form of minute upon such occasions is, "The Representatives reported the names of two Friends to serve the meeting as Clerk and Assistant Clerk, which were separately united with." The new Clerk having made the minute in this way, it was objected to as untrue, and he was obliged to substitute the phrase "which were agreed to."

On the first day the use of the house, when unoccupied by the meeting was applied for by the anti-slavery convention which had been called here the same week. It was refused. The application was renewed on the second day, asking for it during such time as neither the meeting or its committees wished to use it. The second application was treated as was the first; the only reason which was given in the meeting, so far as we have learned, was, "they did not feel like letting it go," though after adjournment one prominent Friend said, "it would be a sin to open the house for such a purpose."

These applications created no little excitement, and were the probable cause of two or three sermons "against the mixture." Samuel Comfort, of Bucks county Pa., and Joseph Horner of New Jersey, took occasion to bear their testimony against uniting with these benevolent societies that the world had formed. Samuel Comfort ascribed to the Quakers all the credit for the present advanced stage of the Temperance cause, though we presume he is intelligent enough to know, that there are ministers, and elders, and members of the society who feel no hesitancy in using intoxicating liquors, if they are not presented in the form of ardent spirits. His position was shown to be false, and it was demonstrated, that not only in relation to Temperance, but also in regard to Anti-Slavery the world was in advance of the society. Our old friend Samuel Levitt, of Bucks Co. Pa.,—or Sam, as we used to call him, when he was an active and efficient member of the Junior Anti-slavery Society in Philadelphia—also spoke against "the mixture." Samuel used to be one of the most devoted friends of the slave Philadelphia had, he was instant in season, and out of season, laboring continually for his emancipation. Instead of attending meetings regularly on first days, he frequently used to go into the southern part of our city, where the poorest of our colored people congregated, enter their miserable hovels, and speak words of comfort and good counsel. Sometimes he and his young associates would gather these people in an open lot, and lecture, and preach to them, and strive by all proper means to improve and elevate their character and condition. And we have seen poor miserable wretches, so vile and polluted, that they dared not venture into the synagogues of our fashionable sects, draw near to these meetings, and listen attentively to the words that fell from their lips. But that was when Samuel mixed with the world for the purpose of doing good. He has now become a popular preacher of a popular sect, and his philanthropy and humanity are bound in the chains which his society has forged. A young man of the name of Grimshaw said a few words in confirmation of what had fallen from the preachers. He had been a member of these associations, but had "minded the light," and come out from them, as would all others who obeyed its teachings. Nathan Galbraith and several other aged Friends declared they had "minded the light" and had stayed in these societies, and some one observed that it was very strange that if the light led Friends out of them, it did not also lead them out of Rail Road and Banking companies and other money making associations.

Perhaps some of our readers will be at a loss to understand the Quaker technicalities in this article, particularly the one about "going into the mixture." They may think it strange that Quakers should talk against mixing with the world, when they see them so continually doing it. They know that Friends hold stock in Canals, make investments in Rail Roads, unite with the Mutual Insurance Companies, buy cotton of Southern planters, and sell goods to Yankee pedlars; and this seems to them mixing with the world. We will explain. The mixture which the Society so earnestly and affectionately cautions its members against, is mixture in benevolent associations for the purpose of doing good to the human family, and not that mixture by which their business will be extended, and their wealth increased. This explanation we think will be satisfactory.



The summary answer to the 8th general query was, "Friends endeavor to bear a testimony against slavery, but the sale and use of the productions of slave labor, and voting for slaveholders for office, as mentioned in one report, are named as exceptions to the proper support of this testimony."

In order to give to the Yearly Meeting an idea of the state of the society, each Quarterly meeting is required to answer certain queries; and the meeting whose report is referred to in the above answer, we have been informed is New Garden. This meeting by the way is in advance of any others we know of; and in its desire to maintain perfect freedom for all, it refuses to recommend any minister, or to appoint any elder to superintend the preaching of others, and guard against the promulgation of false doctrine. It holds that every one should have full liberty to speak as God giveth him utterance, and that all who hear should receive or reject that which is spoken, as seemeth best.

The confession of the Yearly Meeting, that it has not borne a faithful testimony against slavery, and its admission that some of its members have impaired its proper support by voting for slaveholders, are important, and should not be forgotten; and we hope that when it is charged with inconsistency and unfaithfulness in future, its members will bear in mind that it has itself recorded the fact, and out of its own mouth do we condemn it. We however have in this circumstance, an evidence that progress is being made, and when the members of Ohio Yearly Meeting see that voting under a pro-slavery Constitution is a support of slavery, is in fact slave-holding, and the inferior meetings discipline such of their members as offend in this particular, we shall cheerfully award to it the name of anti-slavery.

Epistles from other Yearly Meetings were received and read, and it was announced by the clerk that he had in his possession one from Green Plain Quarterly Meeting of Indiana—that meeting that was so contumaciously anti-slavery that Indiana Yearly Meeting had to lay it down, but it would not stay down, but came up to the Ohio meeting with its Epistle in its hand and demanded admittance. What shall be done with that epistle, was the question that presented itself to the minds of many. If the meeting read it, it would in a manner identify itself with the rebels; if it did not, very many would be dissatisfied. It is customary when epistles or communications out of the regular order are received, to refer them to a committee for examination, and it was at once proposed to dispose of this in the same way, but an unusual course of proceeding was subsequently adopted, and it was agreed to refer it to the Representatives of the various Quarterly meetings. The majority of these were known to be pro-slavery, and it was probably feared that if a committee was appointed, it might be composed mainly of abolitionists who would oppose the suppression of the document. The Representatives held many meetings, and it was with considerable difficulty they came to a decision. They finally advised the meeting not to have it read, on account of the disorder it would produce, but be returned whence it came, with information of the reasons for its rejection. Only one of the Representatives objected to this. The report was the cause of a long and warm discussion. Some were very fearful that if the Epistle were read, it would divide the society—that its publication in that meeting would have a devastating tendency. Two prominent members—not anti-slavery men—were favorable to its being read in order to settle the difficulties in which the meeting had become involved. A large majority of those who spoke wished to have it treated as the other epistles had been, but gallery influence carried as usual, and it was decided not to read it. We understand that some professed abolitionists were willing to make a compromise, and as they had not replied to Indiana they consented that Green Plain should be gagged. If it had a right to be heard, neither they nor any one else had any business to suppress, barter away, or compromise that right, and such as consented to sacrifice the right of Green Plain to be heard in its own defence, no matter under what pretext it was done, will yet bitterly rue it. This compromising of principle, this yielding up of the rights of another is what no true man will ever do. If a man chooses to withdraw his claim, that is one thing; but trampling it under foot is quite another. If all who were on the side of Right had been unyielding, that epistle would have been read and replied to in the sympathy of the Ohio Friends.—Grateful as such sympathy would have been, they need it not, for they can stand alone; and yet not alone, for Truth, and the God of Truth, and all good men are with them.

We hope that the Indiana Yearly Meeting will distinctly understand, that the reason

why Ohio refuses to correspond with her, is because of the unjust and tyrannical course she has pursued toward the members of the Green Plain Quarterly Meeting.

At the close of the meeting notice was given, that if the rejected epistle could be procured, and the meeting house obtained, it would be read fifteen minutes after adjournment. At the time appointed, although quite a number had been previously obliged to leave, and no notice had been given in the women's meeting, yet the men's side of the house was about half filled with an audience of both sexes, anxious to hear the document which had occasioned so much alarm. It was read, and a brief reply prepared. We hope to furnish our readers with both these documents next week.

One redeeming trait in the proceedings of the meeting, was the appointment of a committee on the subject of slavery, the women leading in the matter. That committee is now organized under the name of "The Anti-Slavery Committee of the Ohio Y. M. of Friends," and it is empowered by the meeting to do what it deems proper in order to promote the cause of emancipation. If it is composed of women and men who are true to the cause of the slave, it may be the means of doing great good, for light is much needed as we all know, and they can diffuse a vast deal of information.

On the last day of the session Abby Kelley and S. S. Foster applied for admission, the former to the women's meeting, the latter to the men's. This request produced almost as much sensation as did the appearance of George Fox in the corrupt churches of olden times. On the men's side one Methodist clergyman was admitted without objection, and another without permission, but the idea of letting in that terrible S. S. Foster, who had been dragged out, or kicked out of all kinds of meeting houses—those of the Quakers included—occasioned considerable excitement. He was however admitted, but doubtless much to their surprise, did not feel called upon to say anything. On the women's side somewhat similar feelings no doubt existed, and although many had before applied, Abby was the only one to whose presence any objection was made. The reason given for their opposition was, that she would want to speak, and that would retard the business of the meeting; they were perfectly willing she should come in if she would keep silence. All objections were however finally overruled, and she was admitted. She was quite weak from sickness, yet spoke two or three times, though very briefly on the epistles; making suggestions as she thought needful; and creating no such wonderful excitement as some had fearfully anticipated.

Thus much for the Ohio Yearly Meeting of 1845. What will be the final results of this gathering, remains yet to be shown, and is known only unto Him, who can see the end from the beginning.

#### COMEOUTERISM.

We commend the following bold and forcible epistle, to the consideration of all who stand in the position which our friend Henry until recently occupied. One by one are the people awakening to a perception of the fact that they cannot worship both Christ and Belial—cannot be consistent christians, and members of a pro-slavery church. God speed the Right!

To the Ministers, Elders and Members of the Presbyterian Church in Poland, Trumbull County, Ohio.

DEAR BRETHREN:—After more than two years' reflection, examination and fervent prayer, I trust I have been enabled to see the path of duty as it respects my connection with the church, and have come to the conclusion to dissolve all fellowship with it, or the following reasons, with many more that might be given. First, for dishonesty in profession, by saying that you are a church of Jesus Christ, and at the same time sanctioning and approving in the Ministers, Elders and Members, the works of the devil, by holding their fellow beings in abject slavery. Second, by making merchandise of Jesus Christ in the person of his disciples.—Third, by making null and void the marriage contract, and thereby forcing their own communicants to live in a state of adultery. Fourth, by shutting out the light as far as they can from their own members, in the so called free States, by circulating false reports on those that are pleading the cause of the down-trodden and oppressed, and shutting their meeting houses against them, so that they might not have access to the hearts and consciences of the people. Fifth, by being worse than the followers of the false prophet, by enslaving those of the same faith with themselves. Sixth, by being as bad as the man of sin, in withholding the scriptures from a large number of their own church members. Seventh, by representing God as a slaveholder in principle, and the Apostle Paul as a kidnapper in practice.—Eighth, by publicly avowing that the Bible sanctions and approves of American Slavery—the vilest sin that ever saw the sun, and thereby creating in the minds of the people a belief in it as the word of God, and thereby laying a foundation for infidelity. These are a few of my reasons for the course I am now taking, and in imitation of the great and good Martin Luther, who excommunicated the Pope and all the Church of Rome, I do most solemnly excommunicate the General Assembly of the Presbyterian Church, (O. S.) and all in connection with it.

JOHN HENRY,

Poland, Aug. 15th, 1845.

#### OUR FIRST PAGE.

Among the TRASH which we have gathered from various sources, will be found a piece from the Liberty Herald. By the way this paper furnishes as much of this material as any with which we are acquainted. In this article, the editor speaks among other things, of vulgar language being used by S. S. Foster at Warren. He closes by saying Abby Kelley is going to Youngstown, where she will "let off steam four days." We suppose this is chaste and refined language according to his ideas. It strikes us that remarks upon vulgarity comes with a very good grace from such a source.

Before coming to Ohio, we heard very much of the fair, upright, and honorable course pursued by Liberty party in this State. We understood it was far above the low tricks, innuendoes, and misrepresentations to which Liberty party in the East resorts, in order to prejudice the public mind against the old organizationists and their doctrine.

We wonder if the falsehoods, the accusations, and unfavorable notices which have from time to time appeared in their papers, in relation to the agents of the American Society who are now in this State, are a specimen of the honorable and candid character of that party in Ohio. Some of the leaders are evidently developing themselves, and we doubt not the true nature of the party will ere long be exposed.

One other article on our first page to which we would refer "A Paragonian," states that a meeting which was called at Paris for his friends Stebbins and Flint, was resolved into a meeting of the citizens, on motion of the Rev. J. Murray. We have seen specimens of clerical impudence before, but seldom one so gross a character. The priests monopolize speech in their own assemblies, and hesitate not to drag out, or to have dragged out, any one who shall speak contrary to their dictation. But this it seems is not sufficient for the Rev. J. Murray,—he proceeds to gag the abolitionists in their own meetings, and there arrogates to himself the right to say who shall speak, and when, and how. If one should desire to speak in favor of the pro-slavery sect, doubtless he would graciously grant him permission to do so, and perhaps grant him a prayer. But if a layman, one, who unlike himself, claims not to be divine, dares to tell the truth about a corrupt church, he must be gagged, "for the glory of God." This we consider a desperate and dying struggle of the pro-slavery priesthood. They feel that they are losing their power, hence these efforts to establish and extend it. We will make no more comments in relation to these proceedings, but refer our readers to the article in which the Rev. J. Murray and his friends have proclaimed their infamy.

#### IMPORTANT MOVEMENT.

We have come to the conclusion from what we have heard, that a great work is about to be undertaken by some of the inhabitants of Salem, a kind of crusade against modern infidelity. It was Peter the Hermit, if our knowledge of history is not at fault, to whom belongs the honor of originating the crusades of ancient Europe. He mounted his Jackass and ambled all over the country, and told dreadful tales of the horrible infidels of Palestine, and said it was a shame to suffer the "Holy Sepulchre" to be in the hands of such ungodly men; and he promised that those who fell in the effort to redeem it, should go straight to heaven, and we suspect his threats of hell or the other hand, had quite as much to do with the swelling of the crusader's ranks, as his promises of heaven.

This modern crusade of which we speak, was originated, we presume by "the Reverend Moberat," though we cannot say whether he stands as the acknowledged father of the movement. The first we heard of it was on Sunday morning last, when we learned that a notice was given in the Methodist church, inviting all persons favorable to christianity and desirous of putting down infidelity to assemble there on Monday evening. In the afternoon the notice was repeated, but not until it had been "revised, corrected, and improved." The mover, or movers if there be more than one, probably thought that some other than their own sheep might come at the call, and so they made the second reading invite those to attend who are in favor of the prevailing religion of the land. Quite a different thing, by the way, from christianity.

The time of meeting arrived, and many assembled; some under the morning call, and some under that of the afternoon. What was to be done! The church did not want infidels to help her put down infidelity, and she feared that some of those whom she calls infidels were present, so in order to prevent so lamentable a catastrophe, "the Reverend Moberat," after stating in substance that the object of the meeting was to appoint a Committee to unite with similar committees appointed by other churches, to devise ways and means to retard the progress of infidelity, very pointedly intimated that none but the members of that church were to act in the premises. Thus a large portion of the audience were denied the right to interfere in the matter; and the prime mover of the concern having his own tools to work with, did up the business in a very clerical way. A committee was appointed, and resolutions were adopted. Among various other things, they resolved, that at the contemplated meeting of the committee, no extraneous subject should be introduced. Abner Kirk of the second Baptist church informed the meeting

that the committee they had appointed was for a different purpose, and we understood it was an anti-slavery committee.

A genuine anti-slavery movement, we regard as inevitably tending to destroy infidelity; but so does not "the Reverend Moberat," and how his anti-infidel committee can unite with the anti-slavery committees of the Baptist and Presbyterian churches,—it is impossible for us to conceive, especially as no extraneous topics are to be introduced. And then to cap the climax of clerical assurance, although Ambler had previously intimated to the audience that it was only for members of that church to act in that meeting, at its conclusion, either he, or one of his clique, arose and expressed great pleasure that the resolutions had been adopted, and the committee appointed by the unanimous voice of so large an audience. Was there ever such double distilled audacity!—No one but a priest, or his abettors would be guilty of such conduct. A bawling Democrat, or a railing Whig would be ashamed so to act.

We anticipate some rich developments before the curtain falls on the last act of "A check to Infidelity, or the Clerical farce," and hope to hear of it, if we do not see, the conclusion of this drama.

#### AGENTS FOR THE BUGLE.

We this week publish a list of our agents; one or two of the names we have inserted without previously consulting those whom we appointed, but not without feeling assured that they will gladly act. We would say to them, and all others who are interested in extending the circulation of our paper, that Post Masters have the liberty of franking letters containing the names of subscribers. Friends will you all exert yourselves now, and when you collect subscription money, forward it as soon as you can, to James Barnaby, Jr. General Agent.

#### THE PARKERSBURG KIDNAPPERS.

We learn that Governor Bartley has at last moved in reference to the Washington county outrage. After having suffered his fellow-citizens to remain in the kidnapper's prison for more than a month, without taking any official notice of the outrage committed upon them, and upon the laws of Ohio, he has awakened from his Rip Van Winkle sleep, and employed counsel in their behalf. Yes, even so! And the citizens of Ohio have the comfort of knowing that if Virginia or Kentucky should kidnap them, and throw them into Parkersburg or Louisville jail, that in the course of a month or six weeks, if their friends will lay before Governor Bartley sufficient proof of the outrage, his Excellency will employ some one, or it may be two, distinguished lawyers as counsel.

Why in the name of common justice did Governor Bartley wait one month for intelligence? Why did he not instantly inform himself of the facts of the case, and act as energetically as he possibly could, bringing all the power of his official station and private character to bear upon the question. We agree with the editor of the Philanthropist, that the Executive of Ohio should immediately have opened a correspondence with the Governor of Va., and even if no redress could have been thus obtained, he might at least have expressed upon behalf of the people of Ohio, the indignation with which they regard such outrage upon their natural rights. If Ohio's chained hand could not have reached the spoiler, or delivered the spoiled, yet we would have had her at least dash her fetters against each other, and cry aloud in her bondage.

We are told that the Grand Jury of Washington co. will probably find a bill of indictment against the kidnappers, in which event they will be demanded for trial of the Governor of Va. What cares Virginia for a Bill of Indictment! What to her, are your Executive demands! As well might you talk of plantation slaves indicting their master for manstealing, or a New Orleans street gang, demanding their drivers for punishment, of the city authorities. The representatives of Virginia's Ohio slaves, will perhaps fare hardly so well as the agents whom the plantation and street laborers would employ to make their demand; the latter would probably get thirty nine lashes on the bare back well laid on, while a coat of tar and feathers, and hanging under the authority of Lynch law would not be thought too much for the impertinent white intermeddlers. Have you forgotten how nullifying South Carolina, and liberty loving Louisiana recently treated old Massachusetts in the person of her agents! So would they do to Ohio, for she is as much a conquered province of the South as is the Bay State. If Massachusetts was lynched for only proposing a legal trial of a constitutional question, how would Ohio fare with her Bill of indictment and Executive demands. There is no help for her, save in a dissolution of the Union. So long as she stands linked with the oppressor, she will be oppressed. So long as she joins hands with the plunderer, she may expect to be plundered.

ed. Not even can the principle of "Honor among thieves" save her from spoliation and outrage.

The trial of these kidnapped Ohioans was to commence on the 2d inst. and has probably closed ere this. We know upon which side is equity and law; but "behold, on the side of the oppressor there is power." We await the result of that trial with deep interest.

#### AGENTS FOR THE "BUGLE."

NEW GARDEN—David L. Galbreath.  
COLUMBIANA—Lot Holmes.  
COOL SPRING—T. Ellwood Vickers.  
MARLBORO—Dr. K. G. Thomas.  
FALLSTON—Joseph B. Cole.  
BERLIN—Jacob H. Barnes.  
CANFIELD—John Wetmore.  
LOWELLVILLE—Dr. Butler.  
POLAND—Christopher Lee.  
YOUNGSTOWN—J. S. Johnson.  
NEW LYME—Hannibal Reeve.  
AKRON—Thomas P. Beach.  
NEW LISBON—George Garretson.  
CINCINNATI—William Donelson.  
SALINEVILLE—James Farmer.

#### ANTI-SLAVERY MEETINGS.

S. S. Foster of N. H. and Abby Kelly of Mass. will hold meetings at the following places:  
Springborough, Warren Co., Friday, Saturday and Sunday, Sept. 26, 27, 28th.  
Xenia, Green Co., Tuesday, Wednesday, Thursday, Sept. 30th, October 1, 2d.  
Green Plain, Clark Co., Friday, Saturday and Sunday, Oct. 3, 4, 5th.

#### PROSPECTUS OF THE FIFTEENTH VOLUME OF THE BALTIMORE SATURDAY VISITOR.

An advantageous change having taken place in the Proprietorship of the "Baltimore Saturday Visitor," in accordance with a long entertained design of the late sole proprietor, whereby SAMUEL WEHRLY, late of the York "Press," has become associated with J. E. SNODGRASS, as co-publisher, it has been deemed advisable to issue a new prospectus, setting forth the future plans of the establishment—a step which receives additional sanction from the New Post Office Law, under which newspaper publishers have been led to anticipate results at once desirable and encouraging.

As to the "future plans" alluded to—they will only differ from those of the past in typographical execution, to insure success in which New Type, etc. have been provided and are now in use. Hereafter the printing department will be wholly entrusted to Mr. Wehrly, whose practical knowledge of the "art of arts," is the best guarantee that can be given of his fitness for the post. The editorial department will continue under the sole direction of J. E. Snodgrass, the present editor, of whose capacity the readers of the Visitor, ought, by this time to have formed their own estimate.

In other respects the "Saturday Visitor" will remain unchanged. It is the design of the editor to render it a FREE journal in the highest sense of the word. While he cannot consent to play the "organ" for any party in Church or State, he will still claim the right to comment upon the doings of all parties—and in so doing he will only act up to the spirit of the announcement, which it will be seen, is still retained at the head of the paper, viz: that the Visitor is "a weekly journal devoted to all classes of readers—Independent of all sects and parties." In the language of the last prospectus, he is determined to conduct an OPEN PAPER, or none at all—a declaration which ought to be significant enough to such as have thoughts to utter for the good of their fellow men, and seek a channel therefor. The motto which has stood forth, continually, at the editorial head of the Visitor, viz: "Free speech, free thoughts, frank avowals—these are the elements for TRUTH to live in—by them she will triumph," is meant to be as universal as the range of subject presented to the minds of a numerous and able corps of contributors—none whatever that deemed contraband or forbidden.

So much as to the future tone of the Visitor. A few words now touching its mechanical execution, and its terms. It will be printed on a sheet of the same ample dimensions as heretofore, which is larger than any other weekly paper printed in Baltimore; and a considerable portion of the type (ultimately all, if increase of patronage should warrant it) will be smaller, a much larger quantity of reading matter will be given—while an improved quality of paper is contemplated as among the improvements. Which will be a clear gain the subscribers.

The Terms of the Visitor, will undergo no change, having been already reduced extremely low. Here they are:

#### TERMS OF SUBSCRIPTION.

1 copy 1 year in advance, : : \$1 50  
1 " 8 months, : : : : 1 00  
5 " 1 year, : : : : 5 00

#### PREMIUMS FOR CLUBS.

\$8 will secure seven copies of the Visitor, and one of Arthur's Magazine, for a whole year.

\$10 will secure ten copies of the Visitor, and one copy of Graham's Magazine for the same period.

Here is a rare chance for the enterprising to secure all the Tales, Sketches of Travel, Essays, News, etc., which we publish in such abundance, throughout the year, for the mere trifle of one dollar, and every month a number of a beautifully illustrated magazine for nothing!

With this statement of our plans, we once more send our bark forth unchanged, save in her ownership and the style of her rigging, and welcome all to accompany us, who have souls sufficiently free to love freedom of thought and speech, and desire to see enterprise adequately rewarded.

#### SNODGRASS & WEHRLY,

Publishers and Proprietors.

BALTIMORE, July 28, 1845.



## POETRY.

### For the Anti-Slavery Bells.

The following humbug, called "Freedom's Invitation" I found in an eastern paper. It is such a palpable falsehood that I wonder the author was not ashamed to have it see the light. If he did not know it was a lie, it only shows how much people can be blinded and befooled by what they style patriotism, which as they use the word means nothing more than a selfish and contemptible prejudice which the true patriot would spurn from him. I have written a reply called the "Slave's Declaration," which if it does not contain so much poetry as the other, has the merit of being more truthful.

### FREEDOM'S INVITATION.

#### AN ODE FOR THE FOURTH OF JULY.

Floating through Columbia's sky,  
Freedom's banners wave on high,  
While the nations gathering round,  
Heard her trumpet-accents sound—

'Come, ye people, long oppressed,  
Underneath my banners rest;  
From the tyranny of kings  
Seek the refuge Freedom brings.

'Despots, with their iron tread,  
Europe's soil have overspread;  
In the regions of the West,  
I have found a place of rest.

'Ample is my Western home,  
Hither let the people come—  
Oh, why will ye longer stay,  
Crushed beneath a tyrant's sway?

Monarchs trembled while she spoke;  
Men their galling fetters broke,  
Bade the land of slaves farewell, (!)  
Sought where Freedom reigns to dwell.

### THE SLAVE'S DECLARATION.

#### AN EVERY DAY ODE.

Hark! upon Columbia's air  
Cries of anguish and despair,  
While the nations gathering round  
Listen to the piteous sound.

'Come not here, ye have borne  
Tyranny, and hate, and scorn,  
Better to endure the worst  
Than to seek this land accursed.

Europe's tyrants may not dare  
To inflict the wrongs we bear,  
For Columbia's children bring  
Nought to us but suffering.

Freedom here is but a sound,  
Chains, and whips, and yokes abound;  
Yonder spangled banner waves  
Over tyrants and their slaves."

Hell is pleased and Devils laugh,  
And their fiery potions quaff,  
Boasting they have never sold  
Any brother into gold.

N. T. T.

### CONFESSION.

A parent asked a priest his boy to bless,  
Who forthwith charged him, he must first  
Confess.

'Well,' said the boy, 'suppose, sir, I am will-  
ing.  
What is your charge?' 'To you 'tis but a  
shilling.'

'Must all men pay? and all men make con-  
fession?'  
'Yes, every man of Catholic profession.'  
'And who do you confess to?' 'Why—the  
dean.'

'And do the deans confess?' 'Yes, boy,  
they do.  
Confess to bishops, and pay smartly too.'

'Do bishops, sir, confess? if so, to whom?'  
'Why, they confess, and pay the church of  
Rome.'

'Well, quoth the boy, 'all this is mighty  
odd;  
And does the pope confess?' 'Oh, yes, to  
God.'

'And does God charge the pope?' 'No,'  
quoth the priest,  
'God charges nothing.' 'Oh, then, God is  
best;

God is able to forgive, and always willing;  
To him I will confess, and save my shilling.'

### MISCELLANEOUS.

#### [From the Liberator.]

### HUMAN SACRIFICES.

Is it not astonishing—astonishing! to see how absolutely the influence of pre-conceived opinion and accustomed habits of thought can subjugate and nullify reason, the faculty that distinguishes men from brutes?

Never in my whole experience as a Christian minister, have I been more impressed with this truth than in my conversation this morning with a New Zealand chief, whose amiable disposition, acute mind and remarkable facility in acquiring our language and adapting himself to our manners, have induced the captain of one of our merchant ships to indulge his love of novelty by giving him a free passage to this country.

Captain H. who has long been an esteemed member of my congregation, and whose voyages generally furnish some accession to my little cabinet of curiosities, had this time brought me some curiously carved spears, paddles, and patoo-patoos, and a perfectly preserved tattooed human head from New Zealand; and knowing how much it would gratify me to see a native of that heathen and savage island, he brought Tapio, and left him in my study, promising to call for him when he had finished some business with my next neighbors.

I was delighted with the opportunity of learning, from such unquestionable authority, the truth respecting the manners, customs, and religion of New Zealand, and especially respecting the horrible practice of human sacrifice, which is said still to prevail in that country. Indeed my eagerness upon the last mentioned point was such, that it formed the first topic of my inquiries, after such common place observations as were calculated to put him at ease in his new position. He showed no reluctance to speak upon the subject,

but answered me quietly, simply, and with no more emotion than if he had been speaking of the most unexceptionable act, that Arua, his god, required human sacrifices on certain occasions, that he himself, in his office of chief, had sometimes assisted at them. To my successive inquiries he replied that he felt no compunction, but rather satisfaction in performing this office; that his god had a right to dispose of men at his own pleasure, and that his pleasure was to have many human sacrifices; that it was his imperative duty to obey the god's commands, and that he knew these offerings to be his command, because the priests assured him of it. I urged upon him as forcibly as I could, the consideration, that the Creator of the world being clearly a God of infinite benevolence, having commanded the love of human beings to each other not less than to himself, having implanted gentle and kindly affections in every human heart, and having so constituted men that mutual kindness, confidence, forgiveness, love and help always render them happier, while strife and opposition always diminish their happiness—a command to one human being to kill another would be reversing his own work, and it is therefore impossible that he can have given such a command, and the priests who assert that he has done so must be deceived or deceivers. To this he replied that such might be the character of my god, but that Arua was a vindictive and malignant being, who if not propitiated by such sacrifices, would bring great calamities upon the whole people.

I then presented to his mind the inquiry whether a being cherishing such dispositions, and issuing such commands, could possibly be the true God, and whether all such representations of the true God must not necessarily be regarded as impious and libelous, though all the priests in the world should unite in asserting them. He seemed struck with the justice of this thought, and begged me to tell him more of the true God, and his mode of communication with men. I then told him of the covenant of God with Abraham, and in reply to his further inquiries, narrated to him the chief events in the life of the father of the faithful. His attention was strongly arrested by God's command to the patriarch to sacrifice his son, and he insisted, with the strongest pertinacity, that this command was precisely like that of Arua to the priests of his heathenish island, though I pointed out the difference in the clearest manner. He dwelt so long upon this point, that I felt rather relieved when a knock at the door interrupted our conversation.

My new visitor proved to be a messenger from the sheriff, requesting me to perform the religious services at the execution of two pirates, which was to take place that day.—Tapio accompanied me to the place of execution, and stood at a little distance while I ascended the scaffold to offer the last services to the criminals. The first proved to be a hardened wretch, for he turned contemptuously away from me,—refused the prayer which I proposed to offer for him, called our professions of sympathy hypocritical cant, and declared that, had he a fellow, he was never bad enough to murder a fellow man in cold blood, as we were about to do. He remained obstinate to the last, and was sent into eternity without having manifested a single symptom of penitence during the whole six weeks which the judge mercifully allowed him to prepare for death. The other had pursued a far different course, having applied himself diligently, immediately after his sentence, to the great work of repentance. He gave abundant evidence of a real change of heart and I felt as I stood by him on the scaffold and mingled my prayers with his, and then saw him hanged by the neck till he was dead, that he was a true brother in Christ.

I would here mention, to show the malignity of infidelity, that as we were going away, one of the opposers of capital punishment said, evidently intending that I should hear it, that the sheriff and the parson had done a great deal for the kingdom of heaven to-day, having just damned a sinner and murdered a saint. Of course I took no notice of this scurrility.

We walked away in silence. I was meditating on the impressive scene we had just witnessed, with a view to the addition of some further reflections to my sermon on the necessity of capital punishment, and my new acquaintance seemed also absorbed in thought. But scarcely had we seated ourselves again in my study when, to my utter amazement, Tapio looked up to me and seriously asked, 'why have you deceived me?' 'In what have I deceived you?' I replied. 'You have led me to believe,' said he, 'that human sacrifices were unknown in this country, and contrary to its religion.' I explained to him that this execution took place in the ordinary operation of civil law. 'Is this law then opposed to your religion?' asked he. 'On the contrary,' said I, 'it is even founded on religion, for God hath said, 'He that sheddeth man's blood, by man shall his blood be shed.' 'Is this God then,' said he, 'more powerful than the true God, of whom you formerly said that he is love, and commands inviolable love, forgiveness and kindness, in the intercourse of his children?' I told him that we have but one God, and that he commanded both these things; but this he declared he could not understand. And when I told him that no one was put to death in public in this deliberate way, except those who had committed some great crime, he said it was just so in New Zealand, those only being selected for sacrifice, whom the priests declared to have offended Arua.

The intellect of Tapio had been so imperfectly developed, that it was obviously very difficult for him to understand the distinctions I pointed out; but I was about to attempt yet another explanation, when the door was suddenly and violently thrown open, and a man, clad in rags, covered with dust, and panting with fatigue, rushed into the room and threw himself on his knees before me, crying, in tones of piercing earnestness, 'Save me, save me! For Jesus Christ's sake, don't give me up! I'd rather die in this spot than go back into slavery.' Before I had time to speak, an athletic white man rushed in with equal violence, and seizing the negro by the collar began to say, 'You damned rascal!—when I interposed, rebuked the man

for his profanity, and desired him to tell me his business. He immediately assumed a respectful demeanor, apologized for his ill language, which he said was not habitual with him, but was excited by the ingratitude and deceit of the slave-of whom he had now obtained possession, and who had run away from one of the best and kindest of masters. On further inquiry, I found that the slave's master belonged to the church of the Rev. Dr. Fuller, a dear ministering brother of our denomination in South Carolina, whose defence of slavery from the Bible I had lately read. Of course there was nothing to be done but to pursue the course required by our constitution and laws. I therefore provided a piece of rope for the more effectual safe-keeping of the slave, admonished him to render faithful service for the future to his master, charged the overseer with my respectful and fraternal salutation to Dr. Fuller, and bade them go in peace.

As I returned to the study, Tapio said to me, 'This looks very much like a human sacrifice.' I was about to explain how incorrect his opinion was, just then Capt. H. returned and took him away.

I greatly fear that the poor blinded heathen still profess Arua and his sacrifices to the true God and the institutions of Christianity. C. K. W.

### MARY M'HUGH.

BY MRS. CHILD.

The following extract, which we have been allowed to take from the records of the Prison Association, kept by Isaac T. Hopper, at the office of that excellent institution, No. 13 Pine street, may be interesting to the readers of the Evening Mirror. We trust that this affecting case may at least operate as a caution to employers how they injure the character, and blight the prospects, of poor young creatures engaged in their service.

Mary M'Hugh belonged to a respectable Irish family in Upper Canada. There being several sisters at home, and her services not needed, she deemed it best to relieve her parents of a part of their burthen, by an effort to earn her own living. For that purpose she came to the United States, and entered into the service of Mrs. ——. She discharged the duties of her station in a satisfactory manner, and secured the confidence and affectionate good will of the family.

At the death of Mrs. —, she engaged with another family in the same neighborhood. This Mrs. — promised her a dollar a week for her services; but after she had been there three weeks, she told her that she should give but sixty-two cents. Mary then requested the wages that were due her, that she might go into the service of another family near by, who had offered a dollar and a quarter a week. Mrs. — declared that she should not leave till she had procured another servant; that she would not pay her a cent till another servant came, and that she would pay her only sixty-two cents a week from the beginning to the end of her stay.

This oppressive and altogether unjustifiable conduct excited Mary's resentment. Partly in anger and partly from the idea that her employer intended to wrong her, she hid a silver can and some spoons in the wood house. There is every reason to believe that she had no intention of stealing them, and she was not aware that such a step subjected her to the danger of a criminal prosecution. Mrs. — was extremely exasperated; and, it is to be hoped, more under the influence of thoughtless anger than of deliberate cruelty, she caused the poor girl to be arrested. The silver was found where she concealed it, and she was tried, convicted, and sentenced to Sing Sing for two years.

A sense of the disgrace which her imprudence had brought on herself and family, and especially the anguish it would inflict on her mother's heart, completely broke the spirit of the poor sufferer. Her sensitive nature could not bear up under the terrible struggle, and she sunk into a listless despair. She took extremely little nourishment, and obtained scarcely any sleep. It soon became evident that reason was giving way under the influence of perpetual grief, and that she was in danger of melancholy lunacy the remainder of her life. Her father, a venerable old soldier, who had been landed in the British army, at the battle of Saragossa, came from Canada with an earnest petition in her behalf, backed with letters and certificates from magistrates and other people of influence and high respectability, testifying to the good character and conduct of Mary and her family. The cruel circumstances of the case being officially laid before the Governor, in connection with these certificates, he granted a pardon, and communicated the welcome intelligence to the afflicted father in a letter which did him great honor.—While I write this, my heart ejaculates, "May heaven bless him!"

A letter from Eliza W. Farnham, the excellent matron of Sing Sing prison, enquired of me whether the Prison Association could provide for this unfortunate creature, till such time as her father could come for her. I replied that a suitable place had better be procured in the neighborhood of the prison, and the Association would pay her board till she could be restored to her home. As she was laboring under derangement of mind, and required some gentle restraint, it was difficult to procure a suitable place, and she was conveyed to the County House.—Another letter from E. W. Farnham informed me of this, and expressed great anxiety on her account. For four days she had tasted no food, nor obtained a single hour of sleep. The letter concluded by saying, "This, in addition to her previous exhaustion, must, if continued, soon produce death. She is exceedingly miserable, and my heart is sore at the thought of leaving so sensitive and shrinking a spirit all unshielded as she is."

Unwilling she should remain in the County House an hour longer than was necessary, I started for Tarrytown the very day I received the letter. I had seen the poor child of misfortune at Sing Sing, some months before, and my sympathy had been greatly excited in her behalf. She recollected me at once, and made no objection to returning

with me to New York. She was in such a delicate state of health, mind and body, that I could not bear to place her with strangers, who would feel no sympathy for her and though it was inconvenient to receive her into my family, I thought it best under the circumstances to do so. We found her simple-hearted, unoffending, and grateful, easily guided, though somewhat troublesome, from the wanderings of her nervous system. She expressed an earnest wish to see Bishop Hughes. I went for him, and I was pleased with the prompt and hearty cheerfulness with which he came to speak to her words of encouragement and consolation.—She soon began to take nourishment, and in the four weeks that she remained under my roof, she continued to improve in health, though her mind still remained feeble and wandering. The female branch of the Prison Association, having provided a home for the woman convicts released from Sing Sing, it was thought best that Mary should go there. A few days after she had left my roof her mother came for her. She appeared to be a respectable, worthy, law-working woman. I conveyed her to her daughter, and it was truly affecting to witness their meeting. They threw themselves into each other's arms, wept, looked at each other, and wept again. On the eighth of this month, they departed together for their home in Canada, and it is hoped that time will gradually restore poor Mary to health and reason.

I have purposely avoided mentioning the name of the woman whose oppressive and harsh treatment occasioned the wreck of this poor, well-meaning girl, and such great distress to an innocent family. May the consequences of her proceedings teach her a lesson for the future. Not for the wealth of the Indies, would I do such an injury to a fellow being."

### HASTY BURIALS. AN EXTRAORDINARY CASE.

BY LYDIA MARIA CHILD.

From her Second Series of "Letters from New York."

The yellow fever raged fearfully in Boston, the last part of the eighteenth century. The panic was so universal, that wives forsook their dying husbands, in some cases, and mothers their children, to escape the contagious atmosphere of the town. Funeral rites were generally omitted. The "death carts," as they were called, were an awful sight, as they passed each street every half hour. At each house known to contain a victim of the fever, they rang a bell, and called "bring out your dead." When the lifeless forms were brought out they were wrapped in tarred sheets, put into the cart, and carried to the burial place, unaccompanied by relatives. In most instances, in fact, relatives had fled before the first approach of the fatal disease.

One of my father's brothers, residing in Boston at that time, became a victim to the pestilence.—When the first symptoms appeared, his wife sent the children into the country, and herself remained to attend upon him. Her friends warned her against such rashness. They told her it would be death to her, and no benefit to him, for he would soon be too ill to know who attended him. These arguments made no impression on her affectionate heart. She felt that it would be a lifelong satisfaction to her to know who attended upon him, if he did not. She accordingly stayed and watched him with unremitting care. This, however, did not avail to save him. He grew worse and worse, and finally died. Those who went round with the "death carts," had visited the chamber, and seen that his end was near. They now came to take the body. His wife refused to let it go. She told me that she never knew how to account for it, but though he was perfectly cold and rigid, and to every appearance quite dead, there was a powerful impression on her mind that life was not extinct. The men were overborne by the strength of her conviction, though their own reason was opposed to it. The half hour's agony returned, and again was heard the solemn words, "Bring forth your dead."

The wife again resisted their importunities, but this time the men were resolute.—They said the duty assigned them was a painful one, but the health of the town required punctual obedience to the order they had received; if they ever expected the pestilence to abate, it must be by a prompt removal of the dead, and immediate fumigation of the apartments. She pleaded and pleaded, and even knelt to them in an agony of tears, continually saying, "I am sure he is not dead." The men represented the utter absurdity of such an idea, but finally overcame by her tears again departed. With trembling haste she renewed her efforts to restore life. She raised his head, rolled his limbs in hot flannel, and placed hot onions on his feet. The dreaded half hour again came round and found him cold and rigid as ever. She renewed her entreaties so desperately, that the messengers began to think a little more gentle force would be necessary. They accordingly attempted to remove the body against her will; but she threw herself upon it, and clung to it with such frantic strength, that they could not easily loosen her grasp. Impressed by the remarkable strength of her will, they relaxed their efforts. To all their remonstrances, she answered, "If you bury him, you must bury me with him." At last, by dint of reasoning on the necessity of the case, they obtained from her a promise that, if he showed no signs of life before they again came round, she would make no further opposition to the removal.

Having gained this respite, she hung the watch upon the bedpost, and renewed her efforts with redoubled zeal. She placed kags of hot water upon him, forced brandy between his teeth, breathed into his nostrils, held hartshorn to his nose; but still the body lay motionless and cold. She looked anxiously at the watch; in five minutes the promised half hour would expire, and those dreadful voices would be heard passing through the street. Hopelessness came over her; she dropped the head she had been sustaining; her hand trembled violently; and the hartshorn she had

been holding was spilled on the pallid face. Accidentally, the position of the head became slightly tipped backward, and the powerful liquid flowed into his nostrils. The sturdy there was a short quick gasp—struggle—his eyes opened!—and when the death men came, they found him sitting up in bed! He is still alive, and has enjoyed unusually good health.

I should be sorry to awaken any fears, or excite unpleasant impressions, by the recital of this story, but I have ever thought that funerals were too much hurried in this country, particularly in newly settled parts of it. It seems to me there ought to be as much delay as possible, especially in cases of sudden death. I believe no nations bury with so much haste as the Americans. The ancients took many precautions. They washed and anointed the body many successive times before it was carried to the burial. The Romans cut off a joint of the finger, to make sure that life was extinct, before they lighted the funeral pile. Doubtless it is very unusual for the body to remain apparently lifeless for several hours, unless it be really dead; but the mere possibility of such cases should make friends careful to observe all the symptoms of dissolution, before the interment.

From the Free Wesleyan.  
Isaac T. Hopper, and the Methodist S. S. School.

During the late session of the General Conference of the Methodist E. Church in the city of New-York, that well known friend to the slave, Isaac T. Hopper, was introduced to three young ladies, daughters of a slaveholding Methodist preacher from Mississippi. Said the Friend at p. 1000 Hopper they were visiting. "This is Isaac Hopper, one of the most rabid Abolitionists in the North. And these," turning to the ladies, "are the daughters of a slaveholder from the South."

By this means they were soon well known to each other. And the conversation which ensued, with other interesting incidents, I will give in the language of Friend Hopper, who related it to me to-day.

"They were very intelligent girls. I was much pleased with them. One of them assured me, however, that they could not do without the slaves."

"Why, Mr. Hopper," said she, "I never dressed or undressed myself until I came to the North. And I did not know what to do when I left home; I felt inclined to bring a servant with me."

"I wish thee had brought one," said I.

"Why? What would you have done, Mr. Hopper, if you had seen her?"

"I should have told her that she was a free woman now, but if she went back to the South she would go as a pig or a sheep, to be sold if occasion called for it."

"They only laughed at the frankness thus expressed, and continued the conversation for some time, on the same subject." I then told them I should like to see them at my house with their father. And in a few days they came very much to my satisfaction. We had a long talk about Slavery.

"Said this preacher, 'Mr. Hopper, do you say and think that I am not a Christian?'"

"I certainly do not regard thee as a Christian."

"Why, Mr. Hopper? do you think I cannot get to heaven?"

"That I will not say. But Slavery is a great abomination, and no one who is guilty of it can be a Christian or Christ-like. I would not exclude thee from the kingdom of heaven. To thy own Master thou dost stand or fall. If thou dost enter there, it will be on the ground of ignorance of the fact that thou art living in sin."

"We reasoned on it at some length, when the conversation turned upon the conduct of Abolitionists."

"Said the preacher, 'If the Abolitionists were all like you and Mr. Gibbons, we could come to some agreement on this matter.'—Why, I never was treated so well by anybody as you and Mr. Gibbons, your Abolition friends, have treated me. But your Abolitionists generally are so violent and abusive."

"A Friend present remarked to him that none were more generally excoriated, as vile and abusive Abolitionists, than was the notorious 'Hopper' as the Southern papers call him. I then said the slaveholders love and make a lie in this thing."

"Well," said he, "we should be glad to see you with us, Friend Hopper, on a visit."

"Ah! and then wouldst thou lynch me, or thy friends would, if they caught me."

"O no; we would treat you well.—But how would you do about Slavery when there?"

"Why, I should tell the slaves to be obedient, faithful, industrious, and never think of running away from a good master, unless they were sure they could escape! and in that case be off as soon as possible for if caught, they would fare much worse than they do now. And I would say to thee, that as thou claimest to be a minister of Jesus Christ, consistency of character, and the spirit of thy Master, require thee to give deliverance to the captive—to let the oppressed go free."

"Before we separated I saw tears in his eyes. I appealed to him, closely, and bore a faithful testimony."

"My friend, dost thou have a conscience void of offence? When thou liest down at night, is thy mind always at ease? After pouring out thy soul in prayer to thy Maker, dost thou not feel the outraged senses of right, like a perpetual motion, restless and disquieted within thy breast, telling thee 'tis wrong to hold these men in slavery—their wives, and little ones?"

"To this he answered frankly, that sometimes he doubted; yet upon the whole, he thought it best and right. When they were about leaving, one of his daughters, a young widow, thus addressed me:

"Mr. Hopper, I thank God for this privilege. I never saw and talked with an Abolitionist before. I am now persuaded that slaveholding is sinful in the sight of God.—When my husband died, he left me several slaves. I have held them for five years.—But I return home now, resolved to be the owner of a slave no longer." We bade each other farewell."